

Exhibit P-135



Object: Public Consultation on the Former Royal Victoria Hospital.

From: The rotisken'raketeh of kahnawake, ohsweken/six nations of the grand river, akwesasne, and kanehsatake, on behalf of the kanien'kehá:ka kahnistensera (mohawk mothers).

Attention: Laurent Maurice Lafontant

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Abstract: The kanien'kehá:ka kahnistensera (mohawk women), careholders of thequenondah (two mountains/mount royal), demand the immediate suspension of all reconstruction plans for the Royal Victoria Hospital and Allan Memorial Institute sites on the campus of McGill University, for the following reasons: 1) The site is unceded kanien'kehá:ka territory; 2) The site contains archeological remains from the original precolonial Iroquoian village; 3) The grounds of the Allan Memorial Institute must be investigated for potential unmarked graves and proof of atrocities committed during the MK-Ultra program, between 1954 and 1963.

Shé:kon,

This brief will be presented on November 10, 2021, via Zoom for 10 minutes, to the Office de Consultation Publique de Montréal. It will be presented by members of the rotisken'raketeh (men's council fire) of kahnawake, ohsweken/six nations of the grand river, akwesasne, and kanehsatake. Following traditional protocol, the rotisken'raketeh will carry the words of the kanien'kehá:ka kahnistensera (mohawk mothers), who are the careholders of onowarekeh (turtle island), in custody for the tahatikonhsontóntie, "the future generations still in the ground of mother earth". This brief is an objection to the plans of the corporation of McGill University and its affiliated institutions to violate the circle of life on our ancestral land at thequenondah (mount royal). As members of the rotino'shonni iroquois confederacy, we have a vested interest in the Royal Victoria Hospital reconstruction project under the following:

According to the kaia'nere:kowa (great peace), which is the precolonial constitution of the rotino'shonni iroquois confederacy, the kahnistensera (mothers) are the progenitors of all life on onowarekeh (turtle island) since the beginning of life on earth. Their duty is to carry out the will of creation, embodied in the original circle of 49 families (tekentiohkwenhoksta). Our alliance protocol, the teiohateh (two row wampum, **Appendix 1**), provides that we survive and coexist with all life as siblings with our mother, the earth. All of turtle island is the uncceeded birthright of the onkwewonweh (original people) to carehold for future generations¹.

¹ Information on the teiohateh can be found here: <https://www.youtube.com/watch?v=4Z0qKkAht5s&t=277s> ; for the kaia'nere:kowa, see: <https://mohawknationnews.com/thegreatlaw.htm>

On September 12, 2015, a Notice of Seizure of McGill University was sent by kahentinetha, a kanien'kehá:ka woman of the waksarawakeh clan, to McGill's Principal and Vice-Chancellor, Suzanne Fortier (**Appendix 2**). Addressed were multiple violations of the kaia'nere:kowa (great peace) by McGill University, whose campus is on unceded kanien'kehá:ka territory, and was built using funds borrowed from the rotino'shonni:onwe, and which were never repaid. The kaia'nere:kowa supersedes the Constitution and Charter of Rights of the corporation of Canada both historically and legally. McGill acknowledges on its own blog that its campus is located on unceded indigenous land. Despite McGill's creation of a Task Force on Indigenous Studies and Indigenous Education in 2016 (appointees or employed by McGill), no official response was provided to this Notice of Seizure. A second letter (**Appendix 3**) was thus sent in May 2021, informing McGill's Board of Governors that their failure to respond to the 2015 Notice of Seizure meant that they admitted by default that McGill illegally sits on kanien'kehá:ka land. Unless McGill University abides by the kaia'nere:kowa (great peace) and the teiohateh (two row wampum), it is considered as trespassing kanien'kehá:ka land. No agreement is valid without the consensus of the original sovereigns of turtle island.

The kahionni 44 (hiawatha belt) of the kaia'nere:kowa provides the duties of the women as caretakers: *kononkwe ne konwatsirineh ne kanakerasera. ne enkotiyatakwehnyyokeh ne onwentsa. ronnonkwe tahnon ne konnonkwe ne enhatihserah tsiniyakotaroten ne ronwatihnistenha*. "Women shall be considered the progenitors of the people. They are the prime caretakers of the land and the soil. Men and women shall follow the status of their mothers".

The private "indigenous consultation" firm Acosys hired by McGill University has not received permission from the kanien'kehá:ka kahnistensera to repurpose our land known as "the Royal Victoria Hospital site". This permission is the first step towards any planification. The kahnistensera are still waiting to be provided with the information on who was improperly consulted on their behalf. Acosys must use the proper kaia'nere:kowa protocol. As careholders of thequenondah, including the site of the Royal Victoria Hospital and Allan Memorial Institute, the kahnistensera hereby inform you that our protocol has been violated and that the project cannot proceed.

Our demands are based on the following considerations:

1-The kanien'kehá:ka land on which the Royal Victoria Hospital site is located is said to have first been transferred by the Sulpicians to private owner Pierre Raimbault as "concession 637" in 1708. No information has been provided to us attesting to the Sulpicians having acquired the said land from the rotino'shonni:onwe iroquoian peoples who have lived on this land since time immemorial. Jacques Cartier first encountered our rotino'shonni:onwe ancestors in 1535 (**Appendix 4**) and indicated that the village of "Hochelaga" was located at thequenondah (mount royal). Given our people's practice of safeguarding the environment by moving our villages regularly throughout our territories, the village had been temporarily left to natural regeneration when Samuel de Champlain came back to the site, in 1603. When our people returned, they saw a group of strangers had moved onto our site and learned that they called the settlement "Ville Marie". Unable to use the land, which was regularly used to meet with indigenous peoples from all directions of turtle island, our people renamed the location

tionni'tio'tià:kon, “the place where the people separated”. This name indicates that the kanien'kehá:ka people could no longer meet on this site, because it had been unlawfully occupied without notice by the kanatiens, “those who squat on our land.” As no proper land deed or certificate of cession of this land has ever been shown to us, the site must be considered unceded kanien'kehá:ka land, as often acknowledged both by McGill University and the City of Montreal.

2-Only the kanien'kehá:ka'onwe, the “people forever of the flint”, can make decisions on the use of our land, in accordance with the kaia'nere:kowa (great peace), our ancestral constitution which supersedes all colonial legislation. In the absence of any proof of the land being ceded, the only juridical foundations of the colonial occupation of onowarekeh (turtle island) are racist ideologies: the right of conquest and the right of discovery. These false doctrines underlie the Europeans' invalid right to commit genocide of our people to the present day. Under the kaia'nere:kowa, we have a right to survive by any means. As unceded kanien'kehá:ka territory, the only valid legal framework on thequenondah is the kaia'nere:kowa, accompanied by the two historical agreements between the rotinoshionni confederacy and the British Crown: the teiohateh (two row) and the silver covenant chain (**Appendix 5**).

3-McGill campus on thequenondah is widely acknowledged as the original site of many of the precolonial iroquoian villages today referred to as “hochelaga”. As stated in Arkeos' 2016 archeological survey (**Appendix 6**), the large number of precolonial indigenous burial sites throughout the thequenondah and Royal Victoria Hospital sites demonstrates that the remains of our indigenous ancestors lie beneath its surface. As their heirs, it is our responsibility to determine how these crucial archeological sites will be treated in any change to the thequenondah site. It is an extreme offense to disturb our ancestors.

4- In 1847, McGill College cashed a loan of £2000 (\$8000) from the Iroquois Trust Fund. This fund, intended to compensate the use of aboriginal lands, was kept in trust by the Federal government under the racist pretext that indigenous peoples were unable to manage their own funds. This sum, which built part of the McGill campus, was never paid back to the rotinoshionni confederacy. With 10% compound interest, the amount owed today is \$5,584,800,717.46, based on the value of the gold standard at that time (**Appendix 7**). This full amount must be immediately remitted to the rotinoshionni to stop the accumulation of interest which is compounded from sunrise to sunset every day.

5- In addition to archeological remains, the kanien'kehá:ka kahnistensera have been aware of allegations that indigenous and/or non-indigenous children may be buried in the vicinity of the Henry Lewis Morgan pool, and in adjacent grounds of the Ravenscrag gardens of the Allan Memorial Institute. The Henry Lewis Morgan pool was built in 1961 during Dr. Ewen Cameron's unethical psychiatric experimentations on mind control, carried within the Allan Memorial Institute between 1954 and 1963, and funded by the Canadian government and the CIA's MK-Ultra project. An audio taped conversation with 80-year-old Winnipeg resident Lana Ponting, who is one of the few remaining victims of these experiments, has confirmed several aspects of these allegations. Lana Ponting has stressed three points: 1) That indigenous peoples were victims of these experiments, as she remembers seeing at least one indigenous individual receiving intense shock treatment in the Allan Memorial Institute during her stay, in April 1958; 2) That underaged children were victims of these experiments, as Lana Ponting witnessed many

minor individuals in the building, and as she was herself 16 years old at the time. It is also public knowledge that several MK-Ultra subprojects included psychiatric experiments on unwitting children (Subprojects 102, 103, 177, and 122, see **Appendix 8**); 3) That the rumor that the experiments' victims were buried in the Ravenscrag gardens surrounding the Allan Memorial Institute was already in circulation amongst its patients as early as 1958. Notably, Lana Ponting recalls that suspicious activities were conducted outside the building at night. Lana Ponting has agreed to have her eye-witness testimony included in this brief (**Appendix 9**) and mentioned on tape that her doctor will provide a letter attesting that she is of sound mind. Lana Ponting and many other family members of psychiatric experiments at McGill University have strong suspicions that unmarked graves, potentially including indigenous children, will be uncovered beneath the grounds of Ravenscrag. The kanien'kehá:ka caretakers of thequenondah take these allegations very seriously, as should McGill's Board of Governors. Indigenous children who were kidnapped from their families and put in Residential Schools were legally deemed "wards" of the State of Canada. Given this status, many of these children were used for experiments, including on nutrition and starvation (**Appendix 10**). It must also be noted that before coming to the Allan Memorial Institute, Dr. Ewen Cameron practiced psychiatry in Brandon, Manitoba, where he likely had access to indigenous patients. Another important fact bolstering our suspicions is that underage Duplessis Orphans, who had a similar status as indigenous children in Residential Schools (e.g. "wards of the State"), were subjected to extreme psychiatric torture experiments in psychiatric wards. Many died and were interred in unmarked graves, including numerous human remains found in the pigsty near St-Jean-de-Dieu hospital, in Montreal (**Appendix 11**). Electroshock torture was also practiced on children in residential schools, as the revealed by the Ontario Provincial Police's inquiry on Fort Albany's St Anne's Residential School (**Appendix 12**)². The families of the indigenous victims of mass murder want closure. To investigate these allegations of unmarked graves around the Allan Memorial Institute of McGill university, the kanien'kehá:ka kahnistensera have set up an investigation team that includes a surveyor, a geologist and a search dog, assisted by Geoview Pro software. A zone potentially containing unmarked graves has been identified (**Appendix 13**). Before unmarked graves of indigenous children were actually found across Canada, the widely circulated stories of their existence among indigenous peoples were dismissed as rumors. The kanien'kehá:ka kahnistensera, careholders of Thequenondah are concerned that the current Royal Victoria Hospital rehabilitation project could destroy evidence of the unmarked graves of their siblings, depriving them of proper identification, repatriation and burial. It is McGill University's responsibility to provide the funds and the expertise necessary for an immediate and thorough kanien'kehá:ka-led investigation of the Allan Memorial Institute site, which must be considered a site of crimes against humanity. All files concerning MK-Ultra experiments conducted in McGill University's psychiatry department must be released without further delay and made available to the public without restriction.

Considering the above points, on behalf of the kaia'nere:kowa and in the name of for children of the past, present, and future, the kahnistensera careholders of thequenondah, formally request:

- a. The immediate termination of any work or planning activities concerning construction on site.

² On St Anne's Residential School, see <https://www.youtube.com/watch?v=QcgLDvR32p0>

b. That McGill University, now considered a potential crime scene by the kahnistensera, is shut down within 28 days (wahnita, “one moon”).

c. That the site be thoroughly investigated by a kanien'kehá:ka-led forensic and archaeological team to confirm the existence of unmarked graves or other evidence of unlawful activity.

d. That all people and institutions responsible for the suffering of patients in MK-Ultra experiments in the Allan Memorial Institute be charged with crimes against humanity.

e. That the kaia'nere:kowa (great peace) is the only legal framework currently applicable on site, and that the kanien'kehá:ka kahnistensera have the final say in any decision pertaining to the land. McGill University and the Royal Victoria Hospital are the property of the kanien'kehá:ka people, as they have been built with our funds and resources.

g. That McGill University should be renamed with a proper kanien'kehá:ka word, and be governed by the kahnistensera to address and remedy the inappropriate connection of this institution to John McGill, a slave owner and trader, and a thief of kanien'kehá:ka land and funds; kanien'kehá:ka place names shall replace all names on campus.

i. That the corporation of McGill University, the Allen Memorial Institute and all affiliate institutions engaged in the raping, pillaging and murder of our mother earth and its children immediately cease and desist their occupation of onowarekeh (turtle island).

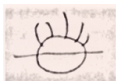
j. That the corporation of McGill University, the Allan Memorial Institute and all affiliate institutions respect the kaia'nere:kowa (great peace) and the teiohateh (two row) as the bases of our relationship to the earth.

tehiakwen'wehnniokenteh, “We have spoken”.

karakwine, rotinahton



kahentinetha, wakskarewakeh



kawenaa, wakskarewakeh



karennatha, wakskarewakeh

